Pac Theo Sem
Reading Room

# THE PACIFIC

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## "THESE THREE."

Eunice W. Luckey.

Faith, like a green and growing vine
Reaches and clings and clasps;
And as its sturdy tendrils twine,
The rock of truth it grasps.

Hope, like a bright, persistent flower
Looks upward to the blue;
The sunlight gives it life and power
To bear its message true.

But oh, Love is the rock divine
Where faith must ever cling;
Love is the sun that still must shine
To make hope's blossoms spring.

# THE PACIFIC

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## THE PACIFIC COAST IN BRIEF.

A Sacramento correspondent of the Lutheran Observer writes: "Several years ago a Chinese Christian pastor of San Francisco delivered a lecture in this city on the Boxer trouble in China. In his own broken English he made such an excellent appeal for giving as many another has rarely made. He said: 'When I look on the congregation and see the fine dresses and hats, I say: How rich! How rich! But when I look in the collection-box, I say: How poor! How poor!' "

Among the persons congratulating Rev. Dr. Adams on the re-establishment of the work of the First Congregational Church of San Francisco at its old location was a Roman Catholic clergyman. "We are glad that you are back there," he said. Further along in our columns this week mention is made of the participation of a Roman Catholic clergyman in the dedicatory services of a Presbyterian church in Southern California. With that we link mention of other manifestations of the fraternal spirit.

An Oakland correspondent of The Standard, a Baptist paper published in Chicago, writes of the large stream of immigration which continues to pour into California, and of the railroad building, saying in that connection: "As a result a large number of new towns are being laid out and within five years time many of these will be thriving cities. Most of the denominational missionary societies, as well as the Roman Catholics, are alive to the situation and are girding themselves for a mighty forward movement. The Methodists and Presbyterians are especially energetic among evangelical bodies, having greatly increased their appropriations for purchase of lots, the erection of church buildings and the support of missionaries. They are sending into the state some of their strongest men, in many instances paving large sums of money in order that strategic locations may be secured for future work."

A writer in a current magazine shows that from a strictly business standpoint investments in foreign missions pay. "Hawaii, for instance, whose civilization is peculiarly a church product, has sent to this country in trade more money than has been spent by all the American churches in world-wide missionary propaganda." Every missionary to the Pacific islands it is said has created an annual trade of fifty thousand dollars. "The missionaries stuck to their peculiar task, but by indirect promoters, stimulus and cooperation these results were obtained. They first made mere living there possible by many martyrdoms. Trade came afterward. There, as at home, the church has provided the indispensable moral basis for industrial prosperity. The industrial training which is so large and increasing a part of the education given to strange peoples, as well as to our home folk by missioinaries, ought to be applauded by any practical man."

A Portland, Oregon, paper recently reported a lawyer of Boise City, Idaho, as saying: "The Mormon question is a very considerable issue with the people of Idaho and the time is fast approaching when the people of Oregon will have to contend with it. The Mormons are rapidly gaining in numbers in Oregon, and when they are strong enough they will come down to Salem and tell the people of this state what's what. You know little of their strength now and your people will not realize it until the thousands have the upper hand. Then they will be heard from. Already there is a large Mormon population in Eastern Oregon and it is increasing very rapidly. The immigation to Eastern Oregon of Mormons is heavy and they will soon be possessed of vast political strength. They are cunning, however, and are playing a shrewd game. They dare not assert themselves now as they know better than to arouse the people of this state at this time. But when they are ready and believe they hold the balance of power, and I believe that that day is not far distant, they will surprise the people of this state with the suddenness of a whirlwind."

It has been said by some Pacific coast papers that Hawaii is being given over rapidly to Japanese civilization. Concerning this the Rev. Dr. Doremus Scudder of Honolulu writes: "No possible statement could be farther from the truth than the assertion that 'Hawaii is today a Japanese colony.' Numerically the people of this race predominate, but the one most noticeable feature of the life of these Islands is the victory of American ideals over those of Asia here. Instead of Hawaii being Japanese in civilization, it is more truly American than San Francisco has been since the era of pure government immediately succeeding the rise of the vigilantes and preceding the day of fierce anti-Chinese agitation. The test of a civilization is not found in the clothes worn or in skin color but in the spirit which moves forward toward realization of higher ideals. Hawaii is steadily proving the proposition that when two civilizations meet the higher and more vital must prevail. With about two-thirds of the population Asiatic and a large proportion of the rest Polynesian, our civilization is intensely American and it is becoming more so. Certainly in view of the conquest of Japan's older civilization at the hands of that of the Western world it is puerile to debate that on the Pacific coast Asiatic will supplant Christian ideals. If they ever should do so, it will be only because they ought."

The movement to form, out of Washington, Idaho, and Oregon, a new state to be named after the martyred Lincoln is one which will commend itself to many people not only in the territory most vitally concerned, but widely. It will meet with much more support doubtless in Eastern Washington than it will in Western; the same may be said as to Oregon; and perhaps Idaho would not favor it at all enthusiastically in the Southern part. The pan-handle part of Idaho adjacent to Eastern Washington would be greatly benefited. Connection with the Southern part

of Idaho is very diffifficult. The pan-handle part is more identified with Washington than it is with the other part of Idaho. On the lines proposed the state of Lincoln would contain the cities of Spokane and Walla Walla, now in Washington; Moscow, now in Idaho, and Pendleton now in Oregon. Baker City, Oregon, a short distance south of Pendeton, would be in Idaho. Ellensburg and North Yakima, flourishing little cities in Washington just east of the Cascade mountains, would be left in that state. Should the movement ever be consummated the city of Spokane, though north and east of the center of the new state would be central enough for the capital. Such an enactment would with the population as it now is give the new state about 450,000 inhabitants. It would leave Washington with 650,000; Oregon 650,-000; Idaho about 200,000. In many ways such an arrangement would be advantageous. But it will not be easy to bring it about. It would meet with considerable opposition in congress. But it is evident that the friends of the movement intend to push it enthusiastically and with all the influences at their command.

We have predicted and still predict that before another quarter of a century shall have passed away San Francisco and the cities on the east side of the bay will be connected by a tunnel. The announcement that before next September New York and Jersey City will be so connected gives interest to what will in a few years be a much discussed enterprise hereabouts. An eastern paper says: "Two of the four tunnels under the river are now completed and the other two are three-fifths done. The Jersey City station, now being constructed under the Pennsylvania terminal will connect with five subways. The terminal building of the tunnels will have four thousand offices and an arcade through which 600,000 persons are expected to pass daily. The running time from Jersey City to lower New York will be three minutes; from Newark to Cortlandt street fifteen minutes and from Newark to Thirty-third street, nineteen minutes. It is evident that obedience to the law of following the line of least resistance will give to New Jersey a very large share of the great city's overflow during the next five years. The tunnel cars will not have a bit of wood or other combustible material about them. The frames and bodies will be of steel, the cushions fireproof and the floors of cement, while the frames will be braced with trusses to make them non-telescopic in case of collision. There will be eight car trains operated by a single motorman on the multiple unit system and during rush hours they will be despatched with one and a half minutes' headway, an interesting indication of the volume of travel that is expected." Perhaps the island, midway in San Francisco bay, may be secured for railway terminals and the tunnel project for San Francisco be delayed, but the tunnel will be necessary sooner or later. The cities on the two sides of the bay will have ere long an aggregate population of a million, and transportation by ferry will not be adequate.

Los Angeles papers state that the Catholic clergy of San Pedro participated in the dedicatory services of the new Presbyterian church at San Pedro on Sunday, February the 3rd. This is quite significant; it is one of the good signs of the times. The following from a recent number of the Washington Post is worth quoting in this connection: "When Martin Van Buren was President of the United States it could not have been expected of him to attend and participate in the ceremonies of the dedication of a Roman Catholic institution. It would have cost him his political life, something that was exceedingly precious to the eighth President of our republic; but Theodore Roosevelt, of the same Dutch race, and the same Lutheran faith, and from the same State as Van Buren, attended the dedication of Carrol Hall not a great while ago, and all sects and creeds approved. And so we have come in this free republic to

"Leave thought unfettered every creed to scan."

On Sunday night last the Vice President of the United States and four senators in Congress were guests at St. Patrick's rectory in this Capital to do honor to the primate of the Roman Catholic hierarchy of the United States. The world has moved since the fanatic wave of Knownothinginsm swept over this country. Protestants and Catholics were never so nearly brothers as now. It is one of the achievements —and not the lest of the glories—of our splendid republic, where

"Spires point to God and not to man."

There is not a Protestant convocation—synod, or conference, or association—where the name of Cardinal Gibbons is not held in highest esteem, and the Catholic hierarchy draws closer to Presbyterian, Baptist and Methodist daily. There could be no such debate in this epoch as that between Alexander Campbell and Archbishop Purcell, more than threescore years ago. And for this era of tolerance and good feeling let us all thank Divine Providence."

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## THE RELIGIOUS WORLD.

Latest reports showed that about $115,000 had been contributed by the Presbyterian churches of the United States for the rehabilitation of the California churches.

The Young People's Missionary Movement will hold a summer conference at Silver Bay on Lake George from July 12th to the 28th. The Western conferences will be at Lake Geneva, Wisconsin from June the 25th to July 3. The Young People's Movement was organized several years ago to create a greater interest among the young in foreign missions and to bring widely the young to the aid of the foreign missioinary boards of the different denominations. It has already done a great work and the fruitage is only in its incipiency.

At a recent meeting in Boston of the New England chapter of the American Guild of organists, the Rev. Dr. Lyon of Brookline, Massachusetts, spoke strongly against the quartet choir. He said in part: "I often ask myself by what evangelical system the quartet has been foisted on the church. The Catholic church employs the devotional and emotional power of organ music in a way that the Protestant churches have not been able to do. Until we do the same thing we shall not have a solemn and real religious service in the Protestant churches. The other day in Roxbury I entered the Roman Catholic Mission Church. The sonorous sound of the organ, played with the deepest religious feeling, imparted religious enthusiasm and gave me a mighty spiritual uplift. It seems to me that the Catholic Church has mastered

the dramatic and emotional power of the organ. In scarcely any Protestant church do I find the same uplifting and spiritually appealing power which is imparted by the ceremonies and the music of the Catholic Church."

The Methodists, Presbyterians, and Disciples of Christ are endeavoring to unite their educational institutions at Nanking, China, and so to form one great Christian university. It is a consummation devoutly to be wished. A committee of the three missions at Nanking has laid the matter before the home boards and churches in a letter in which it is shown that such an institution as is contemplated is one of the great demands of the times. By such federations as the one contemplated it is possible to make the Christian Church the leader in the great national education movement in China. The letter says: "With the eagerness of the Chinese for Western learning, they are a prey to the all too welcome materialism and agnosticism which is coming to them from certain sources. Christian nations should awake to the fact that this is a time to show the superiority of a fully Christian education."

The Hon. William Jennings Bryan said in a recent address: "I was never so proud of my nation as when I saw what it was doing for other nations in a missionary way. You can value a religion only by its fruits. A religion which prompts men to go and preach to people and help people to whom they are bound by nothing except the primal tie of humanity is self-evidently genuine. I told a company of Englishmen that the United States contains more altruism than any other country in the world. They demanded proof. I said: 'The proof is that America today puts as much money into India as England does, and draws out nothing, whereas England draws out a hundred million a year. I have reason for believing in missionary work. I believe in the Christian ideal as the best known to men—the ideal that measures greatness by service and gives men something to live for. It should be carried everywhere and placed in contrast with the lower ideals of the Orient.'"

The Michigan state fair is not to be open on Sunday this year. The president says in his report to the executive committee of the state agricultural society: "The last fair was opened on Sunday in deference to the wishes of many classes of people who could not attend on other days. In view of the fact that Saturday is a half holiday and Monday a full holiday (labor day), and also in view of the fact that the fair cannot be opened in such a manner as to demand full price for admissions, while the expenses continue at about the same rate as on other days, it is my opinion that we would receive as much total net revenue if we closed the gates on Sunday, and at the same time give our exhibitors and superintendents a little let-up on the strenuous work necessary during the fair. It will also be in deference to the opinion of a large number of people that the fair should not be opened on that day." The Michigan Christian Advocate comments on this: "In its issue of April 7, 1906, the Advocate predicted that Sunday opening would prove a failure, and the sequel sustains the prediction at an earlier date than we expected. It is not a wise thing to override deep-seated principles which are founded on the eternal fitness of things; people won't excuse it. Morals are worth more than money. Boys are more valuable than cattle. Therefore shut the gates on Sundays and keep out whisky and gambling on all days. Then shall Michigan rejoice in a decent state fair, and her people will sustain it too:"

The series of meetings conducted in Glasgow, Scotland, by the Rev. Dr. Campbell Morgan are spoken of in our British exchanges as remarkable. His sermons were the topics of the hour in all the avenues of life and work in that great city. The British Congregationalist says that there seemed to be on everyone's lips the question, Have you heard Campbell Morgan? Day after day at one of the best business hours of the day not less than 2,000 men assembled to hear him. Concerning the meetings in general it is said: "As his power was felt and his mission continued the crowds increased until at many of the meetings Elgin Place Church was filled two hours before the service commenced. He came to Glasgow practically a stranger, and he has left an impression on the life of the city that will be felt for many years to come. His books were, of course, known to many of his admirers, but his remarkable gifts as a speaker and his illuminating power of exposition, above all the simplicity and earnestness of the man and his message, came as a revelation to the people, who gathered from all quarters of the city, and came, many of them, from distant towns and villages in the West of Scotland. Dr. Morgan is a stranger to Glasgow no longer—he has found a place in the hearts of the people, and his next visit will be eagerly anticipated by many in every station in life."

The Episcopal cathedral at Washington is to have a pulpit made of stones taken from the famous Canterbury Cathedral in England. It is said that the Archbishop gives this ambon, or oblong pulpit, in memory of his predecessor, Shephen Langton, and that it is being so sculptured as to illustrate the history of the English Bible. It is described as follows: "The ambon is 10 feet in height and 9 in length; on its front are three bas-reliefs with four statuettes between them. As the Bible is God's charter of civil and religious liberty, the central bas-relief represents Archbishop Stephen Langton leading the barons and handing the Magna Charta to King John for his signature under the oaks of Runnymede, June 15, 1215. The left-hand bas-relief represents the Venerable Bede dictating that last chapter of the Anglo-Saxon Gospel of St. John on his deathbed, A. D. 735. The right-hand bas-relief represents the martyrdom of William Tyndale, author of the first printed English Bible, A. D. 1525. The four statuettes represent those who, at different epochs, were prominently identified with the history of the English Bible, namely, Alfred the Great, who set the Ten Commandments and the Lord's Prayer in the vulgar tongue (A. D. 871); Rev. John Wycliff, vicar of Lutterworth, who issued the English Bible, A. D. 1383; Lancelot Andrews, lord bishop of Winchester, the most prominent of the translators of the King James, or authorized version, A. D. 1611, and Westcott, lord bishop Durham, a leader in the making of the revised version, A. D. 1881-1885. Above is sculptured a frieze of the principal books of the evolution of the English Bible, from the Anglo-Saxon gospels of 721 to the revised version as issued in 1885. The ambon will be placed in the little sanctuary, which is now being enlarged, with the Jerusalem altar and the cathedra of stones from Glastonbury Abbey."

## CHURCH UNION MOVEMENT IN CANADA.

The progress of the movement for church union in Canada has been watched with considerable interest throughout the Christian world. It is not possible to tell yet what the outcome will be. The best statement of the situation which we have seen was furnished the British Weekly recently by the Rev. R. E. Welsh of Toronto. We reproduce it here in its main features. While The Pacific has long sought to help along every legitimate movement for church union, we are inclined to the opinion that organic union is not possible except within certain limits—at least not for a few centuries yet. But such federation as would remove much of the destructive waste in religious work is possible; and this we believe must be brought about in the not distant future if the church is to do the work which God has called it to do. It is for whatever organic unity the passing years show to be possible that we are working, and for such federation speedily as will do away with all strife and wasteful competition. The Rev. Dr. Forsyth of England is quoted in a London paper as having said: "In my opinion sect-making is at an end; a new era of the federation of the churches has set in. If it were not for the Established Church there would be unity amongst all evangelical churches."

We do not know what meaning Dr. Forsyth puts into his use here of the word unity, but it appears to be more than such federation as exists now in England.

Many people are hoping and praying that the movement in Canada to bring into organic unity the Presbyterians, Methodists and Congregationalists will be successful. If it should be, and it should be found to work well, it will stand as a powerful object lesson to the Christian world.

The writer of the article on the union movement in Canada—the Rev. R. E. Welsh—is the secretary of the British and Foreign Bible Society. It is stated that the Presbyterian theological college, which is attached to McGill University in Montreal, is about to elect him to the chair of apologetics.

Mr. Welsh writes as follows:

The movement towards union between Presbyterians, Methodists, and Congregationalists in Canada is to be taken seriously. With the greatest flexibility and initiative that characterize the church life of a young country, these churches of the Dominion are not daunted by the fact that such a comprehensive union would seem Utopian in the Old World, and has never been attempted in any land. This movement was advanced a further stage when, on December 12th and subsequent days, 110 representatives assembled in Toronto for the third conference of the joint-committee. These were drawn from British Columbia and New Foundland and the three thousand miles between. This joint-committee consists of 154 members—sixty-five Methodists, sixy-four Presbyterians, and twenty-five Congregationalists—and includes the most eminent and influential ministers and laymen of the three denominations. Of ordained ministers (including professors and others without charge), 1,790 are Methodist, 1,506 Presbyterian, 105 Congregational—total, 3,401. Of these there are in settled charges and mission fields—1,400 Methodists, 1,231 Presbyterians, 84 Congregationalists—total, 2,715; and the numbers of charges and missions, especially in the new West, are increasing rapidly every year. Should these forces be ultimately combined, the United Church of Canada—if we may select a possible name—would be a body of immense strength, with little short of two millions of adherents, one-third of the entire population, outnumbering all the other Protestants put together by half a million, although half a million less numerically than the Roman Catholic population. A spectator of these union meetings is impressed by the numbers of white-haired old-timers present; we find, not merely radical young men seeing visions, but old men dreaming dreams. The present chairman is the veteran superintendent of the Methodist Church, Dr. Carman; and one who is the gift of Scotland to Canada, Principal Patrick, of the Manitoba College (Presbyterian), Winnipeg, is the chief leader in the movement. Principal McLaren, of Knox College, Toronto; Principal Gordon, of Queen's; Principal Scrimger, of the Montreal College; and Principal Falconer, of Halifax, as also the principals of the Methodist and Congregational colleges, are active members of the conference.

The impelling motive towards union springs largely out of the practical problems and herculean tasks of the churches in the new Western fields which are being rapidly settled, and are making heavy demands on their resources in men and means. In the prairie provinces and British Columbia the larger denominations make haste to plant competing churches, and it is argued that the proposed union would minimize the overlapping which involves waste of forces and unseemly rivalry, and sometimes a small and precarious ministerial livelihood. Yet an uncertain proportion of the men at the Western front do not favour organic union, preferring some form of federal co-operation. The interim reports of the union committee, with provisional draft of basis, were submitted to the Presbyterian General Assembly in June last and the Methodist Quadrennial Conference in September, which decided (the former after a debate and division) to sanction the continuance of negotiations. At the meeting of the joint-committee just concluded a very harmonious consensus of opinion prevailed, and no insuperable barrier to further progress appeared. It had been feared that doctrinal differences might prove fatal, but surprisingly little difficulty has been encountered in framing the credal standard, consisting of nineteen articles, which, after verbal amendments upon the draft, has been passed with practical unanimity. Neo-Calvinist and Arminian alike accept the general expression of the doctrine of election: "We believe also that God, from the beginning, in his own good pleasure, gave to his Son a people, an innumerable multitude, chosen in Christ unto holiness, service, and salvation." It is on the terms of subscription that demur is made by the Congregational brethren on principle, being adverse to subscription to a fixed and binding creed as a term of ordination. On this point the Methodists and Presbyterians are at one and firm, and the issue has been deferred until the joint-committee meets again next September in order that the Congregational members may have time for mature consideration. Neither has it been so difficult as anticipated for the committee on polity to frame a common system of government. With some "give-and-take" on each side, the attempt is made to combine the points of strength in each system. There would be a graduation of church courts, minister and elders (elected by the members) presiding over the congregation, the quarterly meeting (of the Methodists) uniting representative workers of congregations; the pres-

bytery or district meeting; the annual conference or synod or union; and the general assembly or general council, as the supreme court for the whole Dominion to meet every second year. Each governing body would be composed of representatives, ministerial and non-ministerial in equal numbers, elected by the court immediately subordinate to it. On the ministerial term of service the attempt is made to preserve the essence of both the settled pastorate and the itineracy. "The pastoral relation shall be without a time limit." But a settlement committee would be appointed by each synod or conference, which would be empowered to dispose of applications from charges and ministers for changes or settlements. At the same time, any vacant congregation would be free to extend a call to any minister through this settlement committee. The acutest difficulties are likely to arise, not on the broad lines of a general basis of union, but in the working details, especially in the administration of denominational and benevolent funds. Legislative sanction would be procured for the union. The decisive test of the movement has yet to come. The feelings of the people in the three churches have yet to be discovered. In traveling ten thousand miles across the Dominion during the past eighteen months I have had the opportunity to lightly feel the pulse of large numbers on the question. Many of the people are favorable; many have given little consideration to the matter, and others are somewhat cold to it. Some of the gifted younger men among the Presbyterians are adverse, such as the Rev. John Mackay, M.A., minister of a large congregation in Montreal, who led the opposition in the assembly. Some think that these churches can make their best contribution to the Kingdom in separate ranks with only federal bonds. The scheme has still to be sent down to the lower courts and the people, but both the assembly and the conference, by an outnumbering majority, resolved to continue negotiations so long as no barrier of serious nature intervened.

Owing to a suggestion made in the last assembly by the Bishop of Huron and a spokesman of the Baptist churches, communications of a friendly nature have been proceeding between the joint-committee and the church of England and the Baptist conventions. Kindly relationships may be promoted thereby, but few cherish any hope of organic union on this wider scale.

## RABBI WISE AND THE SABBATH.

[From the Boston Transcript.]

Rabbi Joseph F. Wise, formerly of Portland, Ore., has started his "Free Synagogue" in New York City, having held his open meetings in a theatre building. It will be recalled that this rabbi refused a call to the pulpit of the Temple Emmanuel, New York, about a year ago because its trustees would not assure him that he would be free and untrammelled in his pulpit utterances.

In starting his new and independent work in New York Dr. Wise has taken a position that, according to leading Jews, is in advance of any stand that has yet been made even by the more liberal of Jewish rabbis. He openly advocates, for instance, the abandonment of Saturday as the Sabbath of the Jews, in favor of Sunday, saying: "I say with sorrow that the Jewish Sabbath in the land is dead. Because we cannot have the seventh-day Sabbath, shall we have no Sabbath? Even although the earliest observance of the first-day Sabbath was anti-Jewish in character, shall we forever refrain from meeting for worship on that day which in this land and in all European lands is the legal day of rest? It is the duty of the synagogue to proclaim the message of the Jew to men on the one day in the week which it is possible to reach them. If we must sacrifice the form of the Sabbath, we will conserve its substance."

Dr. Wise says that his "Free Synagogue" is to be supported by voluntary contributions only and that the small contributor and the large one will be equal, and he inveighs against what he claims to be the present order in churches and synagogues, of reserving the best places for the largest contributors. Leading Jews of all cities are watching this movement of the popular rabbi with the deepest interest.

## ANOTHER GATE FOR CHINA.

By the Rev. J. Rowell.

How many of the readers of The Pacific, how many of the Alumni of old Yale, know that an effort is now being made by Yale Alumni to duplicate Yale University in China?

The effort is made under the auspices of the Yale Foreign Missionary Society, which has its office in one of the university buildings, and a majority of its officers from the ranks of Yale professors. Only a beginning has been made as yet, a medical dispensary having been opened, and a High School, manned by Yale Alumni, and intended as a feeder for the college that is to be. The enterprise has the warm sanction of the officials and cultured classes of the province Changsha, and eager applications for admission as students, are far beyond the present room to receive them. The Society asks the aid of all lovers of men, and especially of the Alumni of old Yale, to build up in this province of twenty millions of inhabitants, an institution worthy of the mother university, and a mighty factor in the regeneration of old China.

This is, most surely, the right step to take. More and more the most promising young men of China, the men who are to be her future rulers, are seeking education in the colleges of Europe and America, but she ought to have a first class institution of her own, where her ambitious youth may have all the helps of modern training and science.

The old China is passing away, and a new and mighty China is coming on, with which Europe and America have got to reckon, and wisdom bids us hasten to look this changed future in the face. Our past treatment of the Chinese has been impolitic, short-sighted, un-American and un-Christian. California owes a large debt to these strangers. She is twenty-five years advanced, today, by what they have done for us, and would be far better off than she is, were there twice as many of them here as there are now. The foolishness of the cry of the labor unions, that their presence tends to lower the price of labor, is shown by the fact that here, where there are more Chinese than anywhere else in our country, wages are higher than anywhere else. Their entry on the field of house service raised the wages of all competent women servants.

Friends of the Chinese are often taunted with the

question, "Would you like your daughter to marry a Chinaman?" I would not like my daughter to marry a Chinaman, or an ordinary Portugese, Italian, Pole, or Barbary Coast Yankee,—not much choice here—but all these, except the Chinaman, are welcomed as citizens, and so ought he to be. If our Declaration of Independence tells the truth, the Chinese and Japanese ought to be admitted to citizenship on the same terms as citizens of any other country, and if we do not so admit them voluntarily, the time is not far away when we shall be compelled to do so.

Meanwhile, let all lovers of this race, and especially all Yale Alumni, rejoice at the opportunity of building up in old China an institution to rival grand old Yale. Contributions, large or small, of course very much needed, may be sent to Pierce V. Welch, Treasurer, at the First National Bank, New Haven, Ct.

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## ON GUARD!

### "General Order 69."

By David James Burrell, D.D., LL.D., New York City.

The friends of Temperance are in danger of being caught napping. There is an impression that the effort to restore the sale of intoxicating liquors in the Post-Exchange of the army has been given up. Far from it! The portentous silence in some quarters is simply due to the fact that a well-organized "still hunt" is under way.

There are five bills, providing for the restoration of the sale of liquor in the Canteens, now in congressional committee; any one of which may be sprung at the opportune moment; that is, at the first moment when the people are sufficiently off their guard to permit it.

The secular papers, with a few notable exceptions, are lending themselves to this "still hunt." There are frequent articles, sometimes in editorial form, bearing upon the matter and practically all on one side. As a rule, they abound in misstatements and perversions of fact. All efforts to correct them are vain. The columns of the secular press are generally closed against the advocates of temperance. How shall this be accounted for?

For example, these papers say, quoting from Congressman Morrell, that "there is an increase of drunkenness, disease, insubordination, desertion, moral and physical degeneration in the army since the closing of the Canteen" and "Ninety per cent. of those in command of Posts have expressed a positive opinion that the Anti-Canteen law has increased trials by court martials ninety-five per cent." This is not only not true; it is immeasurably wide of the truth. The official figures of the war department show that in 1900 there were 1645 court martials for drunkenness and in 1906 (with canteen closed) 504. Does that look like a "ninety-five per cent. increase?" But get the newspapers to print that if you can!

And they say that practically all officers as well as soldiers favor the sale of liquor. How about Generals Miles, Shafter, Wheeler, Daggett, Henry, Boynton, Wilcox and Stanley? How about Colonels Durbin, Gunder and Gless? How about Surgeon-General Sternberg and Surgeon Genella; with others of like character? But you will watch the papers in vain to see their side of it.

They say there is a dreadful state of affairs in the army; a great increase of drunkenness, rioting, licentiousness, prolonged orgies and excesses of every sort, and all owing to the discontinuance of the traffic in liquor. This is important if true. If the American army is made up of such soldiers the people ought to know it. Parents ought to know it before they permit their sons to enlist. God have mercy on a nation that leans for its defense on an army of drunkards! But the statement is not true; it is slanderously false. And who is responsible for it? In large measure, the officers themselves, who (very many of them being habitual drinkers) have leaped the saddle in their effort to ride this unmanageable horse. The self-respecting men in the ranks of the army should have a chance to speak in their own behalf as against their "superiors" who have thus maligned them.

And the newspapers say, furthermore, that the officers are no longer able to control their men; that they cannot keep them from going to dives and dens of infamy outside the Posts, that discipline cannot be maintained without beer; that insubordination is the rule, etc. This also is important if true. If the men in command are so lacking in the essential qualities of an efficient officer, the inference is plain. If colonels in charge of regiments, with military law at their back, are not able to maintain among their men the same amount of discipline that prevails in colleges, Masonic lodges, labor guilds, Saint Patrick societies and Sunday-schools, it is high time that we should have a different lot of colonels. Was there ever a more humiliating confession of incompetency since Adam said, "The woman tempted me and I did eat?"

Who is responsible for the misstatements, misrepresentations, distortions of statistics and ungrounded conclusions of the secular press?

Not President Roosevelt, nor Secretary Taft. They have persistently refused to lend themselves to this nefarious business.

Are they written by subordinates in the war department? If so, would it not be well for their superiors to call a halt? The Methodist ministers of Syracuse, on making a protest against an article of this character in the "Post-Herald" of that city, were answered as follows: "The 'Post-Standard's' report of the 'Workings of the Canteen,' printed yesterday morning, came, like that of the 'Times-Herald,' through the usual channels for the gathering of news. It did not emanate from the liquor organizations of the country but from the war department at Washington!"

In this connection it may not be amiss to say that the appropriation of $40,000 made by congress to improve the Post-Exchange on Governor's Island was used, instead, for the improvement of the officers' clubroom! And liquors are, at this writing on tap on Governor's Island, despite the amendment to general order 69. Should this fact be questioned, the writer will be glad to substantiate it. And good people are still eulogizing the sanctity of law!

But back of all others engaged in this campaign of the Canteen stands the organized and mobilized army of brewers and distillers. It is these who command the "still hunt." It is these who control the literary bureau from which emanate the false and distorted pleas for the army dram-shop. ("The Army Canteen has accomplished more for the morals and discipline of the Army than all other agencies combined." Resolution of Detroit Saloon Keepers' Convention.) There is, moreover, a tremendous subsidizing power in the

advertising contracts of the secular press; and there are millions of money to enforce it. Prior to the exclusion of beer from the Post-Stations the sale of liquor to soldiers amounted to three and a quarter millions of dollars in a period of two years! Is it to be expected that the brewers and distillers will quietly submit to such a loss? The fervor of "argument" for the return of the beer-canteen is chiefly to be accounted for in this way. "The devil tare him before he came out of him."

No doubt there are people who can have the wool pulled over their eyes; "but all the people cannot be fooled all the time." The scheme is getting to be so diaphanous that any person of common intellect can see through it.

But the word is "On Guard!" If any is in doubt as to the merits of the argument **pro** and **contra** he may satisfy himself by applying for literature to the National Temperance Society, 3 East 14th Street, New York.

## DOCTRINE AS TO PRIVATE LETTERS.

[Rev. Dr. Edward Everett Hale in the Christian Register.]

The duties of people in modern life with regard to their use of private letters reduces itself to a question of morals rather than one of law. Perhaps as simple a statement of the unwritten law of the subject will be to say that a man who makes public a private letter without the permission of the writer is a blackguard, rather than to say that he is a felon.

It is true that the law of England and of America steadily holds to the theory that the letter is the property of the man who writes it, and is not the property of the man who receives it. It has even been held in the courts that the writer of a letter may obtain copyright upon it, though it were many years after it was written. It has also been held that executors or administrators may be compelled to surrender letters to their writers in settling the estates of persons deceased.

But there are now sad temptations in the business. Thus a telegraph operator has received and transmitted a message from one financier to another. The operator goes to his lunch, and is offered $100 by someone waiting for him who wants to know what the message was; and he takes the $100 and violates his secret. The general verdict, even of the accomplished reader of these lines, will be that the operator, man or woman, who does this is a blackguard; but at the same time, the general expression will be that of the old joker: "You must not expect all the virtues for a dollar a day." There is, perhaps, growing to be a feeling that a telegraphic message is not confidential. So far as that feeling goes the public conscience is wounded. Is it, perhaps, possible that the old tone of feeling with regard to private corespondence has been a little relaxed among people by such semi-publicity given to telegraphic dispatches?

Would it not, perhaps, be possible for the legislation of the country to cover this difficulty? Would it not be possible to prohibit telegraph companies or their servants from revealing to any outside person the contents of telegraphic messages by making such revelation felony? If you sent an operator to jail for twelve months when he had revealed any secrets, a certain disgrace would attach to the revelation which would go far to secure this secrecy.

It would be difficult, however, to carry such a statute so far as to cover the important or the unimportant information given in private letters. You could hardly say that a man should be sent to jail because he had said it is a fine day in St. Louis when he learned that from a private letter. And you cannot legislate for one class of information unless you include all classes. You are thrown back, therefore, on the requisites intangible, if you please, but none the less real, of honor and truth. You are thrown back on the Golden Rule.

No priest who had received a confession in the Roman Catholic church would repeat that confession, even under the requisition of a court. The same may be said of any clergyman in any communion. I think that in some of our states the necessity of such privacy is recognized by statute. Whether it is or is not the unwritten law is the same. Whoever does violate the privacy of correspondence intentionally takes himself out from the body of men who are to receive any trust either in private or in public service.

## AN INTER-CHURCH TEMPERANCE CONFERENCE.

In response to the call of the temperance committees of the Presbyterian Church, U. S. A., and the United Presbyterian Church, temperance committees of twelve other denominations, and other distinguished temperance workers, met in conference at Pittsburg, Pa., at the Y. M. C. A., January 30, 31, and brought about what the Cumberland Presbyterian thinks will likely be a history-making event in this great reform. The following denominations participated: Methodist Episcopal and Methodist Protestant; African Methodist; Congregational; United Brethren; Evangelical Lutheran, General Synod; Church of God; Baptist; Friends; Reformed Presbyterians; United Presbyterian; Presbyterian, U. S. A.; Disciples; Free Methodists.

Among the persons in attendance were: W. F. Crafts, Ph.D., Rev. P. A. Baker, D.D., Rev. Howard C. Russell, D.D., Hon. Joshua Levering, of Balitmore, Hon. Alonzo E. Wilson, of Chicago, and John Royal Harris, Pittsburg, Pa., ex-superintendent of the Tennessee Anti-Saloon League, and now pastor of the Shady Avenue Presbyterian Church, and a member of the temperance committee of the Presbyterian Church.

Reporting this meeting, the Cumberland Presbyterian says:

"A committee on resolutions brought in a plan for a permanent inter-church temperance council, which was debated for half a day, and enthusiastically adopted. The objects were stated to be: unity of all church temperance agencies; the promotion of gospel temperance; mutual counsel; stirring of sentiment to bear upon civil authorities for better laws; careful keeping of the church from entangling political alliances; and the bringing of it to its clear duty in overthrowing the liquor traffic:

"No legislation is to be passed, binding upon constituent bodies, which are to consist of all those admitted to the Inter-Church Federation formed at New York in 1905, and the council is not to become operative until ratified by these bodies, and delegates appointed. Each denomination is to have four members,

ministers and laymen equally divided, and two for every 200,000 communicants or fractional part thereof. Usual officers are provided for, with a vice president from each denomination. The executive committee is to consist of fourteen, no more than two from any one denomination. Meetings and elections are to be held annually, and the finances are to be provided for by constituent bodies, according to proportion of membership. Auxiliary councils are to be formed in states, and wherever deemed necessary. At the meetings, a majority of the bodies participating will be necessary for a quorum. Amendments will have to be passed at the meetings, and ratified by the denominations. The council is to cooperate with the Inter-Church Federation, and report to it as well as to the highest church courts.

"The following resolutions were passed: To present the plan to the supreme church courts as soon as possible; to ask that all denominational committees participating be called committees on Temperance and Moral Reform; to ask the Presbyterian committees to continue corresponding until at least seven denominations have ratified the plan adopted at this conference, and then to call a meeting; to wish all non-ecclesiastical temperance agencies good-speed; to indorse the Littlefield-Carmack bill now pending in congress.

"Anti-Saloon League representatives seemed to view the movement as one inimical to the league's work, and opposed the plan rather warmly, but upon assurances that such an organization was needed to do work that the league could not, much of the opposition seemed to pass away upon the final vote. A W. C. T. U. worker, Mrs. E. N. Law, of Detroit, made a speech right at the psychological moment, which had much to do with action being taken without delaying until each denomination could, in highest judicatory, appoint delegates to such a conference, which must then report back to the denominations for ratification. She said that this was what the women had worked and prayed for for many years, and that while delaying drunkards were dying by the thousands, and that their wives and children were being starved, kicked and killed. She said that the W. C. T. U. can live after such a federation of temperance forces, and that any organization which will be killed by such action ought to die.

"When the final vote was taken, all broke out singing the doxology, for it was felt that a new epoch of reform had come."

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## CHURCH EXTENSION SOCIETY MEETING.

The fourteenth annual meeting of the Congregational Church Extension Society of San Francisco and Vicinity will be held at the Fourth Congregational Church, Green Street, on Thursday evening, February 28. Dinner will be served at six o'clock. Each church in San Francisco and Marin counties is entitled to representation by pastor and delegates, from among whom five directors of the Society will be chosen. The churches are also invited to send honorary delegates, in order that a large gathering of Congregationalists may be had.

The Fourth Church was the first to erect a temporary building after the fire of last April, and is doing excellent work. Its pastor, Rev. E. L. Walz, is one of the most active men in San Francisco.

M. M.

## THE FIRST SUNDAY ON THE OLD CORNER.

It was appropriate that the first words of praise from the lips of the people of the First Congregational Church of San Francisco, in the new edifice at the old location on the corner of Post and Mason, should be in the familiar doxology, "Praise God from whom all blessings flow."

Last Sunday morning these words came from the hearts and lips of a congregation of more than 400 people; and then Dr. Adams, the pastor, asked in the invocation that the return to the old corner and the taking up of the work again might be with a consciousness on the part of all that it is God's work, and that consecration and faithfulness might be greater even than in the past.

The Responsive Reading which followed began with the significant verses:

"I will love thee, O Lord, my strength. The Lord is my rock and my fortress and my deliverer.

"In my distress I called upon the Lord and cried unto my God. He heard my voice out of his temple, and my cry came before him even unto his ears."

It was communion Sunday and ten persons were welcomed into the fellowship of the church, six of the number on confession of faith; one child was consecrated in baptism and two adults were baptized.

Before the communion Dr. Adams spoke briefly on words in the 6th chapter of Isaiah, "Here am I, send me." Mention was made of the calls which came to St. Paul, Boniface, Xavier, Moffatt, Livingstone and others, and of their response; but for the majority the call, it was said, is not to so wide a work.

The time when the prophet wrote was spoken of as a time of carelessness and negligence religiously. And it was said that we have been passing along through such a time of late in San Francisco. Many have thought of self first and of God second. Necessarily considerable time had to be given to business after the great disaster; but now the call is to all to have part in the rebuilding of the city in other than the material way. The religious problems which were not easy of solution in San Francisco before the 18th of last April, with not more than 18,000 Protestant church members, are greater and more difficult now, and the appeal of the pastor was for consecration on the part of all to some definite work for the advancement of the Kingdom in and through the First Church. Persons of known Christian character, but outside of the church, were asked to consider whether they were not retarding the advancement of Christ's cause by remaining out of the fellowship of the church.

In administering the communion the prayer of the pastor as he led the congregation to the throne of grace was for help to rededicate selves and to enter into a more hearty devotion and service than ever before; to this end help was asked for such a realization of the sacrifice of Christ as would give widely the spirit of sacrifice.

Professor Nash of Pacific Theological Seminary was present and assisted in the communion service, giving thanks for the lesson in the rapidly rebuilding city that life will always conquer death, and asking that Christ in all his beauty and sufficiency might be made real to all.

The Rev. Dr. Willey of Berkeley, for many years a member of the First Church, sat in the pulpit with the pastor and rejoiced with the rejoicing church over the arrival at the Promise Land of its old place of service and usefulness.

The day, as many of our readers know, was a beautiful one. The sunshine bespoke the sunshine of God's love which will be ever upon the church so long as it goes on in the pathway of Christ-like service.

It was noticeable that, when the members were asked to arise and stand while the new members were being received, nearly all in attendance arose—this action indicating that in the main the 400 persons present were members of the church. With a few exceptions all remained and partook of the sacrament of the Lord's Supper.

Reference was made by the pastor to letters and telegrams received from several who could not be present, and of letters of congratulation from neighboring pastors.

During the service Dr. Adams said: "As we stood without the church this morning we could see you coming in groups from different directions several blocks away; it seemed like the old-fashioned country church, the people wending their way thither from the surrounding country homes."

Services will be held regularly each Sunday at 11 a. m. and 5 p. m. in the Sunday-school room in the basement until the auditorium is finished. It is hoped to have this ready by Easter. Sunday-school is at 12:15; Christian Endeavor meeting at 6:30; and prayer meeting on Wednesday evening at 8.

And so with thankfulness to God for his goodness in bringing it up out of the desolation of the stricken city to a place of usefulness once more, the old First Church goes hopefully on its way.

## THE NEW HOME MISSIONARY SECRETARY.

The Rev. Dr. Hubert C. Herring, the new secretary of the Congregational Home Missionary Society, enters upon the work after a successful pastorate of eight years in the First Congregational Church of Omaha. From 1887 up to the time that he took charge of the First Church of Omaha in 1898 he was in the ministry of The Presbyterian Church. Dr. Herrin studied theology both at McCormick and Princeton. We have pleasure in giving this week his first message to Congregationalists after entering upon the duties of his new position. The call for Home Missionary work is just as urgent as it ever was, and it is to be hoped that the reorganization of the National Society will result in a grand forward movement to make this land in very truth Christ's land.

We believe that in the person of Dr. Herring there has been chosen a good leader, and we hope to see throughout the whole Pacific coast region a hearty response to the needs of the Society. That Society has helped in ways that cannot be measured to make the coast what it is religiously. "Freely ye have received, freely give."

We are of opinion that the society has done well in that it has retained Dr. Joseph B. Clark as editorial secretary and has chosen Dr. Washington Choate as treasurer.

The Rev. W. G. Puddefoot, as field worker, will continue to put in the "arousements" in a highly satisfactory manner.

The religion that can be crowded into a corner might as well be canned.

# Among the Churches.

**San Francisco, Olivet.**—A Mission Study Class of 14 persons has been organized.

**San Francisco, Bethany.**—Two persons united with the church at the last communion service. Several new Congregational families have come into the neighborhood.

**San Francisco, Park.**—Three persons were received into fellowship at the Sunday communion service, two on confession. The influence of the church is widening constantly.

**Los Angeles.**—Plymouth Church has completed the plans for the erection of their main building. When completed, the present building, joined to the rear, will be devoted to Bible school, social, and kindred purposes. Things are moving under Pastor Mallows.

**Los Angeles, First.**—The twilight communion services in this church is always a delightful occasion, and, perhaps, never more so than on last Sunday when the lower floor was crowded, with an overflow into the gallery. Forty-five were received, several others being detained.

**San Francisco, Plymouth.**—The pastor says that the union services for many months with the First Church have stimulated Plymouth and have done good in many ways. The attendance last Sunday morning was only 63 less than it was the previous Sunday, and was larger than at any other time since 1905 except while the First Church was worshiping with Plymouth.

**Pacific Grove, Mayflower.**—Six persons were welcomed into fellowship at the last communion; one on confession. Two came from the Sunday-school. Two infants were baptized. The Sunday-school is making a healthy growth, and doing good work. With all bills paid and $100 in its treasury it recently donated $25 to the work of the C. H. M. S., and a like sum to the A. B. C. F. M., for the famine stricken in China. Rev. J. H. Goodell, pastor, is taking a much needed rest with friends in San Francisco. The church recently lost its oldest member in the death of Mrs. Hannah S. Goldsmith, who died Jan. 26th, at the great age of 95 years, 11 months and 20 days. Mrs. Goldsmith was a native of Vermont. She was converted at the age of seventeen years, and had been a member of the Mayflower Church since 1893. Possessed of gentle, refined manners and Christian graces, she was beloved by all who came into her life.

**Grass Valley.**—The Grass Valley Church has been finding its field for increased usefulness during the winter months. In October a "Blue and Red Contest" was begun, which brought into the Sunday-school about one hundred and fifty new members, doubling our average attendance. The pastor organized a castle of the Knights of King Arthur of forty-five members, for which the trustees completed an unfurnished room in the second story of the vestry. By special efforts we are having good audiences during the stormy Sunday evenings. The pastor, with the cooperation of the Endeavor Society, is

to give during the next six months six of the educational missionary lectures provided under the auspices of the Christian Lantern Slide and Lecture Bureau of Chicago. The sale of course tickets for these is expected to swell our missionary offerings and the course on foreign countries and social subjects to increase intelligent missionary giving.

**Los Angeles, Eastside Church.**—Sunday morning, Feb. 3rd, the members of the church dedicated their new pipe organ. A large audience was present. Dr. W. A. Lamb, formerly a Congregational pastor of the Olivet Church, but now one of the most prominent business men in Los Angeles, gave an address on "The Utility of Music"; Dr. Warren F. Day, of the First Church, preached the sermon, and Rev. J. H Phillips, the first pastor of the Eastside Church, offered the prayer of dedication. The pastor, F. S. Forbes, has resumed the evening services after a relief of three months from Sunday evening work in his own pulpit in order that he might present the petitions for the modification of the Chinese exclusion laws in the pulpits of other churches. These petitions have been signed in practically every Congregationl church in Southern California, and in many churches of other denominations. Several thousand names have been forwarded to Washington, and are now in the hands of the committee on commerce and labor, the chairman of which is the Hon. David J. Foster, from Vermont. Mr. Foster writes to the committee in California that the prospects are good for the passing of a bill which will modify the present exclusion laws so as to include the very things asked for in the petitions forwarded from this state.

### Washington.

**Seattle, Plymouth.**—The annual reports for Plymouth Church show a total amount of $27,510 raised during the year 1906 for current expenses, repairs, benevolences etc. The amount for benevolences was $12,862. Of this amount $2,581 were for foreign missions; $2,484 for home missions; $969 for the work of the City Church Extension Society; and $700 for the Church Building Society.

**West Seattle.**—The Rev. J. B. Orr, who went from this church recently to the pastorate at Santa Cruz, California, did a work during his three years' pastorate in West Seattle which in its influence will be an abiding one both in the church here and widely in the community. He was always ready for whatever was clean and honest, and for whatever was good for the people, young and old, his church opened its doors. Among the first things that he did when he came was to get the boys interested in soliciting funds for a gymnasium under the care of the church, and in less than three months it was built and in use. Some of us had not lost our astonishment at the idea before that idea had become a fact. On this side of the bay, there was no cemetery; his quick foresight saw what some private corporation would do in the not far distant future when the rapidly increasing population would make that need almost imperative. He seized the opportunity offered. The church today owns Montrepose Cemetery, composed of 20 acres of land beautifully situated not far from the city limits. The revenue arising from the sale of lots is to be used in laying out and beautifying the grounds. The surplus for the permanent improvements of the church. Many things which Mr. Orr desired to do, had to be laid aside for the time, as he came to a struggling church. He left it in a better financial condition than ever before. All our obligations were met by the first of the year. Over one hundred members were added to our roll. Every Sunday afternoon for over a year he trudged to Youngstown to preach the gospel. Through his efforts regular services are now conducted by the city missioinary, Rev. C. R. Gale. His attention was then turned to Alki Point, where regular services are held now every Sunday afternoon, and which promises to be a strong church as the result. This is also under Mr. Gale's care since Mr. Orr left. Under his guidance, some of the young people conducted a Sunday-school among the summer campers on the beach. Through the efforts of Mrs. Orr the "Study Club" has become a permanent activity of our church. Starting first in the Ladies' Aid, as a part of its work, it now has its own set of officers, and has become an attraction to the best and brightest women of our city. The Young Mothers' Club, a very successful organization, was also due to her efforts. The West Seattle Church and our people in general will always have a great interest in Mr. Orr and his family. The church is without a regular pastor at present, the Rev. S. M. Freeland occupying the pulpit temporarily.

### MINISTERS' MEETING.

Mr. Arthur Arlett, a member of Plymouth Church, Oakland, brought to the meeting of the ministers of San Francisco and vicinity last Monday a most excellent paper on "The Workingman." The necessity for organization was shown and a position taken in favor of the closed shop. Both labor and capital were held to be blamable for the conditions in the industrial world hereabouts.

Mr. Arlett suggested that pastors urge the members of their churches who are members of trades unions to attend the meetings of the unions so that the influence might be for the best action therein. He is of opinion that ministers in general are in hearty sympathy with the workingmen and are doing what they can for their spiritual welfare. Although the workingmen are not to any great extent socialists, yet they like to hear a distinct social note from the pulpit; in other words they want brotherhood and advocates of it.

There was sharp criticism in the paper of business men who argue that it is their right to run their business as they please. It was shown that no man's business is his own exclusively; no one liveth unto himself is the word proceeding from the mouth of God.

Among the visitors at the meeting on Monday was the Rev. George Robertson, who has been the pastor at Mentone, California, for fifteen years, and whose life during those years has gone into much that is good and enduring in our Southern California Congregationalism.

The meeting next Monday will be at the Alameda County Infirmary, where the ministers will be the guests of Supervisor Mitchell. The address will be by W. A. Gates, the secretary of the State Board of Charities and Corrections. San Francisco members should take the 10 o'clock Southern Pacific boat, and change to street car at 7th and Washington in Oakland.

Consecrated ignorance is only slothful blasphemy.

## A MESSAGE FROM THE NEW SECRETARY OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY.

I greatly appreciate the honor of being assigned a hard task. I shall give myself to the work of our Home Missionary Society with faith in the cause, in my fellow Congregationalists and in God. I am not attempting as yet to fashion a program, but I cherish several very definite expectations. If I were to present them as coming from the sixty directors, secretaries and superintendents who met in New York a few days ago, I should run little risk. We left the meeting with one mind and one purpose. But I choose the course of entire safety and use the first person singular.

1. I expect to rejoice throughout my term of service as I am now rejoicing in the identity of all Home Missioinary interests within our denomination. Most heartily and unselfishly have the self-supporting states taken their place in the structure of the reorganized society. Our organization is now a national one. When I go in May at the invitation of the Maine Home Missionary Society to attend its centennial meeting, I shall go with the happy knowledge that I am not an outsider. The Maine society is a constituent part of the National society, having the responsible care of a particular section. Neither society has any interest which the other does not share. When I shall go, as I hope to do some time, to Southern California, I shall still be within my parish. There is no increase of authority in this arrangement, only greater opportunity of service.

2. I expect to be sharer in a constantly increasing cooperation between the missionary societies of our church. The strong and devoted men who direct these societies have accomplished much toward drawing them together. I am sure they are to accomplish much more. Whatever aid I can render toward this end I shall be eager to give.

We ought to do the most effective kind of team work. Drawing our resources from the same constituency covering often the same great undertaking, nothing is lacking to emphasize our unity. I count it an especially happy omen that I take up my work at a time when our seven societies are joined in presenting to the churches a carefully considered and apportioned request for gifts for the coming year.

3. I expect to see the Home Missionary Society constantly increasing its assets. I do not mean money primarily. The chief assets of a mission enterprise are men and women enlisted in its aid. We have a large amount of such wealth now. We need vastly more. We need young men to recruit the diminished ranks of our ministry. I intend that the society shall do something to press home this need upon the sons of the church. As I face my new duties the impulse is strong upon me to join those who go to our colleges to tell the students that there is no life so full, fruitful and satisfying as that of the true minister of Jesus Christ. I shall not be able to do much of this. But others will. And our young men will not refuse to hear. May God add to our Home Missionary force a great company strong in native endowment, strong in the power of the Holy Spirit. We need quite as badly a new enlistment of laymen in the work of establishing God's kingdom in America. I expect to see it. We need their money it is true, but we need them as much. The gift without the giver will not answer. We want their time and thought and prayer and leadership. Three strong and consecrated laymen devoted to the cause in each state could solve our whole Home Missionary problem because of their power to enlist other laymen. Brethren we seek not yours but you. If you shall respond it will make drafts upon your strength, probably interfere with your business. But you will be helping to make this land Christ's land.

All that I have said of laymen applies equally to laywomen, except that they are already enlisted in so much larger measure, God bless them. But the women of our churches need to beware lest in the soft air of an era of material prosperity they lose the self forgetful devotion to Christ, which has been the inspiration of the church from the beginning until now.

With such increase of human assets our Home Missionary Society can take up the varied forms of effort to which God's providence summons, but before which we are now helpless.

4. My last expectation is a purpose. I mean to lay my plans and do my work in dependence upon the Spirit of God. I have ample reason to doubt my own wisdom, to distrust my own strength. I hope not to be guilty of the folly of refusing the direction of Him who has come to lead us into all truth. God helping me I will seek for the power which He offers. I hope to guide the affairs of our society only as I am guided by the Holy Spirit. For eighty years its leaders have wrought with trust in such guidance. I desire but to enter into their faith. So much as in me lies I shall pray and labor for spiritual ends. I shall count our work successful to the degree which it ministers to men in the things of God.

If in the discipline of the twenty happy years in the pastorate I have come to have anything of the Shepherd's spirit, I pray that I may not lose it now. I desire to be as little as possible an official, as much as possible a helper. I ask for a place in the hearts of my fellow workers and shall rejoice if I am thought worthy to be counted a servant of the servants of God.

Hubert Herring.

New York, Feb. 7, 1907.

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## A SELF-CENTERED LIFE.

Self-centered life is everywhere the great disturber of human happiness. It defeats itself and keeps its victims forever upon the rack. It collides with others' interests, and God is in its way. It destroys the peace of the home. It leads husbands to be indifferent or unkind to their wives, and wives to regard their husbands only as the chief of their own conveniences. It underlies suits for divorce. It leads children to demand that the whole of the family arrangements shall be managed with reference to their personal pleasure. It breeds social jealousies and neighborhood quarrels; it breaks up church choirs; scrambles for the chief seats in the synagogues, and sets church members to praying, "Lord, grant that we may sit on thy right hand and on thy left in thy kingdom." It leads Diotrephese to love the preeminence. It is to the credit of the religion of Christ that selfishness cannot live in peace with it.—Rev. D. W. C. Huntington, D.D.

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A man never masters others until he has mastered his own appetites.

# The Home.

Use me God in thy great harvest field
Which stretcheth far and wide like a wide sea.
The gatherers are so few; I fear the precious yield
Will suffer loss. O find a place for me—
A place where best the strength I have will tell!
It may be one that other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.
—Christina Rosetta.

## THE MISSION OF A TEACUP.

By Christina Ross Frame.

In the round of a busy life there are sure to come opportunities for helpfulness so fraught with importance in their after effects as to make the little timely act of kindness a mark in memory's milestones.

It was a November afternoon, with a dull leaden sky and a persistent drizzling of rain. I had come in from the newspaper office with the consciousness of a profitable day's work. The fire burned cheerily in the open grate of my sitting room, and the maid brought in the tea apparatus (for I cling to the comforting fashion of my English grandmother and enjoy a sup of afternoon tea).

I arranged the silver tray, the old-fashioned teapot and the plate of thin bread and butter. Then I inadvertantly placed two teacups beside the cream jug. As I put out my hand to replace one, the words of an old servant in regard to an extra cup at table came to my mind, "Sure then, Miss, some one's coming that will be hungry." No one was likely to be coming hungry in this well-ordered boarding house. "Heart-hungry" was the phrase that flashed through my brain like an illumination.

"What about that young girl in the hall bedroom above?"

"Ask her," suggested the hospitable mentor. "If you do so she will stay and talk, and you will have no time to read that book for review," objected self-ease.

"She looked pale and depressed and unhappy at breakfast, and she was not at lunch," prompted kind heart.

A memory of my own experiences as a stranger in a strange land, and a glance at the extra cup settled the matter. As I climbed the stairs to her room I remembered with a twinge of conscience that she had seemed to be quite alone in the city. She was a very pretty girl, and I had often listened to her gay laugh ringing out from a neigboring table, half envious of the ten good years of youth that lay between us. Of late she had lost her spontaneous gaiety, and her white, set face of the morning boded trouble. My knock brought her to the door, and the look of fear and despair in the child's eves startled me.

"I want you to come and have tea," I began briskly in anticipation of her refusal, a refusal which I determinedly set aside. Within five minutes she was basking in the comfort of my parlor fire and renewing her acquaintance with the homely art of tea brewing.

I have always preferred to go from the table to my books and the quiet of my parlor, or to the pleasant homes of outside friends. I confess to a previous selfish indifference to those gathered under the same roof, content that they go their ways as I go mine; "but no one liveth to himself," even in a city boarding house. The girl had been sent from a country home to study music. Lessons from an expert teacher and board were heavy drains on the purse of her widowed mother. There were sacrifices being made for her sake by all the members of the family. A silly flirtation with one of the boarders had diverted her mind from her work. Her teacher had taken her sharply to task and had written the home folks. Then came grieved letters from her mother and sharp ones from her sisters, upbraiding her neglect of golden opportunities. The flirtatious young man had at this juncture transferred his attentions to a later arrival, and the girl was suffering the heart bitterness of the displeasure of her family and smarting under the covert amusement of the other boarders over the defection of her quondam admirer. She had been hovering, too, on the verge of a dangerous friendship with the objectionable man of our company, who had been ready to sympathize.

The boarding house gossip—there is always one—with mysterious look and significant shake of the head had carried her malicious tattle to the landlady. There had been a scene, and the girl's heart had been torn by the suspicious enmity of her fellow boarders. She was in the very depths of that unreasoning despair which seizes so violently upon the young when my timely invitation "brought balm in Gilead." Our quiet hour by the fire, our compact of friendship followed by her earnest, faithful work, brought its reward. The malicious gossip was lived down, and my little friend pursued her musical career with success for a few years, then became the happy wife of a mutual friend. One of my wedding presents was the Crown Derby cup, the insignificant hub upon which her wheel of fortune turned. To her that teacup preaches the story of character-growth that came from striving for what was strong and good and true. To me it tells of opportunities ever present for helpful service, opportunities that should never be despised, on account of their triviality.—Cumberland Presbyterian.

## HER ONE TALENT.

Margaret Sangster tells of a woman neither young, nor beautiful, nor robust, nor accomplished, nor educated, who became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But her husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort—I can keep house," she said. So she planned the delicate, dainty, healthful meals, and kept the home clean, but not forbiddingly spotless. It invited the tired husband to rest, to litter it with his books and papers, if it pleased him to bring work home from the office, while she set beside him ready to smile or speak as he looked up. The husband said one day: There's one talent you have, dear, beyond any one else in the world—the talent of having time enough for everything." His home was a suburb of paradise, and he went forth to the competitions of life steadily successful.

It is rare to find in this hurrying world a being who works with an air of repose; who can pause to listen to another's story; who has a heart touched to so responsive a key that sympathy in a friend's good for-

tune is as ready as pity for a friend's calamity. This woman, who had the one talent of doing fully and blithely every home obligation, by degrees became a social power. A large class of girls each Sabbath bent eagerly around her while she unfolded the lesson to them, and upon stated occasions she entertains the poor, pale, fagged-out girls of the down-town factories, and keeps them by kindly word and helpful ministry and a Christian example, from places of temptation, for she believes it as much a Christian work to keep young girls pure as to save the poor remnant of their ruined lives after they have fallen. Telling the life story of this woman, Margaret E. Sangster says: "Altogether, when I think of the sick beds this little woman sits by, the heartaches she soothes, the confidences of which she is the trusted recipient, the happy home life which is hers, and the good she is doing, silently, I am quite sure her talent is bearing interest for the Master."—S. S. Lesson Illustrator.

# The Quiet Hour.

## DAWN'S RECOMPENSE.

He begged me for the little toys at night,
That I had taken lest he play too long,
The little broken toys—his sole delight.
I held him close in wiser arms and strong,
And sang with trembling voice the even-song.

Reluctantly the drowsy lids drooped low,
And while he pleaded for the boon denied.
Then when he slept, sweet dream, content to know,
I mended them and laid them by his side;
That he might find them in the early light,
And wake the gladder for this joyous sight.

So, Lord, like children, at the even fall
We weep for broken playthings loath to part,
While Thou, unmoved, because Thou knowest all,
Dost fold us from the treasures of our heart;
And we shall find them at the morning-tide
Awaiting us, unbroke and beautified.

—Ainslee's Magazine.

## WHAT IS FAILURE?

It is well to recall pretty often and to ponder much that pregnant word of Canon Farrar's: "There is only one real failure in life possible, and that is not to be true to the best one knows." Yes, he fails, and he alone, who is false to his ideal, who comes short of that which God has made possible to him. He who deliberately lowers his moral standard for the sake of so-called success, worldly success, makes the most fatal of all mistakes. He may not do any very bad things, he may be quite as good as the average of his class, but the one act remains—he has turned his back upon the light, he has not been true to his own particular revelation. He has lost something out of his life, for which no amount of self or human praise can be any compensation. The high aroma of genuine goodness is gone. "Failure" is written across his soul.

Archbishop Whatley also says something important on this theme—namely: "I never fail, for my orders are not to conquer, but only to fight, and whenever I do conquer also, that is so much over and above." This is in line with the motto: "Duties are ours; events are God's." To accomplish this, that or the other is often wholly beyond our power, and in that case we are in no sense responsible for it. The not accomplishing it should not for a moment be regarded as failure. The high aim is the only essential thing. He who is true to the best that he knows and carries out daily the orders of his Master, doing what God purposes to do through him, does really all that he plans or wishes; hence truly succeeds, however little he has to show.

Failure as we would measure it is often high testimony to a man's real work, showing him too good for this world and much better adapted to the next. Ill success in this low sense often arises from a conscience too sensitive, a taste too fastidious, a self-forgetfulness too romantic, a modesty too retring. Many men have been thrust into the background because they were not brazen-faced enough to push themselves forward. Many have remianed at the bottom of the ladder because they would not stoop to the tricks and arts by which others rose. They were too refined, too particular, too careful about soiling and staining their souls, so they remained contentedly in the rear while such as did not mind the dirt and soot pushed to the front. True happiness here and a high place in heaven hereafter is for those who fail in this way. Of course, where it is sheer laziness or a lack of prudence, patience and perseverence, which is at the root of the ill-success, quite a different line of remark is in place, but he whose character is a success, need have no envy for those who have merely achieved the lesser goods of wealth and fame. He will receive all respect from the discriminating of earth and lasting praise from the God of glory.—Ex.

# Young People.

## RIGHT AND WRONG.

It always takes courage, my boy, to do right;
'Tis easier far to do wrong.
But the right makes you walk with your head erect,
And fills your heart with a song.

'Tis harder to say that little word "No"
Than to yield to the tempter's voice;
But, ah! that "No" gives you victory, lad,
A victory that makes you rejoice.

'Tis harder, my boy, to climb up a hill
Than to go down the other way;
At the bottom are shadows and darkness and gloom,
At the top is the brightness of day.

Then try for the right, and boldly say "No."
Whenever you're tempted to stray,
Ask Jesus to help you; He'll do it, I know,
And give you the vict'ry each day.

—Anna Huber Kent.

## REBELLION OF "FRONT NO. 3."

The big hotel swarmed with guests, and Front No. 3 certainly had enough to keep him busy. At least, it seemed to him as if the clerk's bell was never quiet. People were continually coming and going, thronging

the corridors, and keeping everybody connected with the house running and hurrying about with trunks, valises, bags, messages and errands of all sorts. Front No. 3 had his share. He was the new bell boy, but he promised to be of the right sort, as he proved to be alert and quick to learn.

Senator Robinson, the idol of the district, was coming to town, and he was booked for a banquet and a speech-making in Parlor A that very night, and everybody from far and near had been invited to attend and meet the great man. It seemed as if the big register would not hold all the names of those who made application for rooms. When the clerk began reluctantly turning people away, Front No. 3 knew that the only vacant rooms left in the hotel were those that had been reserved for the occupancy of the Senator and his friends.

The morning had almost passed when a cheer went up from the crowd that had gathered outside the doors, and when a large, genial faced man entered, everybody at once became aware that the senator had arrived. The new boy did not stare, much as he would like to, but ran to his side in an instant to take charge of the hand baggage, a privilege that the other fellows would almost have fought for had they not happened to be in various parts of the hotel on as many errands at the time.

"Show the senator his rooms, Front," was the word.

The boy obeyed with alacrity, and the elevatorman performed his little part with all due dignity. Showing every required courtesy and service, Front 3 safely bestowed the distinguished guest in his room and was backing in the direction of the door when the senator stopped him. "Boy, bring up a bottle of whisky, some water and glasses."

The shoulders of Front No. 3 straightened almost imperceptibly and his eyes grew suddenly tense. He had not planned for anything quite like this. He had thought the waiters would be called up for anything of that sort. But here was a guest, a great man in the eyes of the people of the district and state, asking a temperance boy for whisky, and poor little Front No. 3 was stunned a little and started to hesitate.

The senator noticed the momentary silence, and glancing up from a letter he held in his hand said a bit impatiently:

"Well, that's all."

The bell boy found his voice, and "dared to be a Daniel" yet again.

"I'm sorry, sir."

"Well, sorry for what? What's the matter—no whisky in the house? Or, what's the trouble. Out with it."

Few boys could prevent themselves from trembling in their shoes with a difficulty of this sort presented and in such a presence. Front No. 3 trembled and looked sadly confused, but he managed to lift his eyes as he bravely said:

"The trouble is, sir, I've made a promise, and I can't break it if I lose my place—no, not for the President of the United States."

It was the senator's turn to be somewhat astonished now, though he laid aside his letter and gazed at the boy with more curiosity than displeasure in his face.

"Why, boy, what do you mean? What are you here for in this hotel? Have you been here long? I ought to be very angry with you and send a complaint to the office. But—well there, I'm accustomed to have folks speak up when they have a grievance. I'm waiting."

"I confess I am a new boy, sir, and I never expected to be called upon to order intoxicating liquors or I never should have tried for the place. But I suppose it's all up with me now. I can't take your order downstairs, sir."

"Tell me why," temporized the senator, with something like amusement on his face.

Front No. 3 almost broke down at this question, but he answered half sobbingly:

"My father died in delirium tremens, and I have a brother in prison for drinking and gambling, so that I am doing my best to help support my mother. I go to Sundayschool, where I have made a promise never to touch, taste nor handle strong drink of any sort."

"Well, I don't believe you ever will, my boy," replied the senator, encouragingly, "if you always exhibit the sort of courage you are showing now. It is unusual, and to be honest with you, I haven't anything like animosity toward you for making such a manly stand. I'm always glad to meet such a boy, but I certainly never expected to meet one here. Some one ought to have told you that you would be called upon to order drinks for guests, because most people would not be likely to take your refusal so easily. Still, I am always willing to learn from any one, and by the way, you have suddenly forgotten. I do not drink myself, but when my friends call they generally expect liquor of some sort. They must do without it today. So, if you will just order some water and glasses you may consider yourself the winner."

To say that the "winner" was overcome would be putting it rather mildly. He ejaculated, "Oh, thank you, Senator Robinson," and was moving away, when—

"Hold on," called the senator. "You won't be able to stay here, you know, with the principles you hold. I know where just such a boy as yourself is needed. Give me your address and I'll not forget."

When the little rebel who had won so startling a victory went to the office and surrendered his position it was only to accept, later on, an enviable position of trust in a hospital of the senator's own founding. The senator looked out for him, and Front No. 3 is a temperance physician and surgeon today, owing all his success to him not to forget his pledge under any circumstances whatever.—Frank Walcot, in The National Advocate.

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## AT THE HEAD OF SOMETHING.

In one of the hotel lobbies in Washington a dusky porter, while brushing the coat of Bishop Galloway, looked up and inquired: "Say, colonel, whar you from?" The Bishop replied: "I came from Jackson, Miss.; but I am not a colonel." As the porter continued his operation, he said in an inquiring way: "Well, jedge, how long you gwine to stay here?" The Bishop answered: "I may stay two or three days; but I am not a judge." Then the raven-hued porter, in a puzzled way, asked: "Well, boss, what you gwine?" With a smile the Bishop made answer, naming his probable destination, adding: "I am not a boss; I am a bishop of the Methodist Church." The negro, stepping away a few feet and looking up with a satisfied air, said: "Well, I didn't jes' know what you wuz, but I did know that you wuz at de head ob whatever you wuz."—St. Louis Advocate.

### THE GLORY BEYOND.

A dismal day was drawing to its close. Pensively I sat at a window, looking down at the little graveyard not more than a hundred paces distant. I had tried to look elsewhere, but a continued effort was in vain. Not the domes and spires of the beautiful city, nor the clump of tall trees standing like gaunt spectres against the leaden clouds, nor the great gash of crimson across the bosom of the sky could hold my attention for more than a few seconds at a time. My thoughts were in the burial-place. My heart was there also. Memory is so active on dismal days.

And old man kept my eyes riveted upon him. His hair was white with the snows of many winters; his back was bent with the weight of life's burdens. With hands crossed behind him —the sure sign of recollection's mood —he moved with solemn leisure among the tombs and monuments, reading the epitaphs engraved theron, or pausing occasionally before some paling raised by hands of affection. Then a man and woman walked down a lane of the cemetery. I knew them. Only two days before I had stood with them beside the open grave, and said something over the sacred dust of their child. Coming near the little mound they halted, gazed about them and at each other with the bewilderment of a first sorrow, then walked the remaining distance and tenderly placed the flowers which they carried in their arms.

I turned my eyes to the sky. And oh, what glory of setting sun burst upon my vision! Its like I can never expect to behold again in this world. Little by little the mass of mottled crimson changed its form, here and there letting the red appear like gory splashes over its entire surface. Soon the crimson disappeared entirely, save along the upper and the lower fringe, and at the jagged end far to the north, leaving the center completely aflame, as though some vast, dry forest had been set on fire with ten million torches. It burned as though it had forever burned and yet should never be consumed. In several places molten gold flowed through, working its way adown the stretches of flame, to lose itself at last in the olive-green border just above the ocean's rim. Then the form of the centre changed again, leaving one portion like unto the Revelator's sea of glass mingled with fire, and another portion like unto a lake, which in a few moments more became elongated, and changing color from a pale green to a silver grey, extended itself far, far to the south, yet high up into what seemed like mountains, suggesting "the pure river of water of life, clear as crystal, proceeding from the throne of God and the Lamb."

Turning my eyes again to the city of the dead I saw the three intently gazing also, the old man standing with head uncovered. They had forgotten all about the tombs and the tokens of mortality. How insignificant and even meaningless those things seemed to us all as we beheld that panorama of glory in the sky! Oh, wonderful prophecy of the soul's eternal vision! Wonderful prophecy of the soul's best vision here! With the eye continually fixed upon the splendors of the city that lieth foursquare, what sights of earth can hold our gaze? With the hope of the eternal strong within us what grave can hold our fears or make us forget that beyond the smiling and the weeping we shall be satisfied?—Edwin Francis Brown.

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He prayeth well who loveth well
Both man and bird and beast,
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.
—Coleridge.


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